

October 15, 2025: Degree 54, Sign 56 - Stopping with Enlightenment (Daily Bible)

Matthew 10:5-15: The Commissioning of the Twelve

These 12 disciples He's Us sent out with the following instructions:

The names of the 12 disciples:

- 1: Simon, also known as Peter
- 2: Andrew, brother of Simon
- 3: James, son of Zebedee
- 4: John, brother of James, son of Zebedee
- 5: Philip
- 6: Bartholomew
- 7: Thomas

8: Matthew the tax collector

9: **James, son of Alphaeus (al-fee'uhs)**(see Mark 2.14, where Alphaeus is listed as a **father of Levi/Matthew**)

10: Thaddaeus (Lebbaeus, called Thaddaeus)(in other lists, **Judas**, son or **brother of James**' appears instead of Thaddeus (Luke 6.16; Acts 1.13)

11: Simon **the Cananaean**

12: Judas Iscariot (Iscariot may mean 'man from Kerioth')

'Go nowhere among the Gentiles, and enter no town of the Samaritans . . .

Notes: ***only Matthew has Jesus delimit his own and his disciples ministry to Israel***

Matthew has added 'taxpayer', Mathew the 'tax collector'

The Gospel according to Matthew is a Gospel most likely written about A.D. 90 by an unknown Christian who was most probably at home **in a church located in or near Antioch.**

Q, is a hypothetical collection of the sayings of Jesus that predated the Gospels of Matthew and Luke. According to the Two-Document Hypothesis, Matthew and Luke independently used Mark and another documentary source, consisting largely of the sayings of Jesus. Originally referred to as '**the oracles**' (logia), 'L', the Spruchsammlung, or the Redensammlung, it came in the 20th century to be known simply as 'Q' from German Quelle, 'Source')

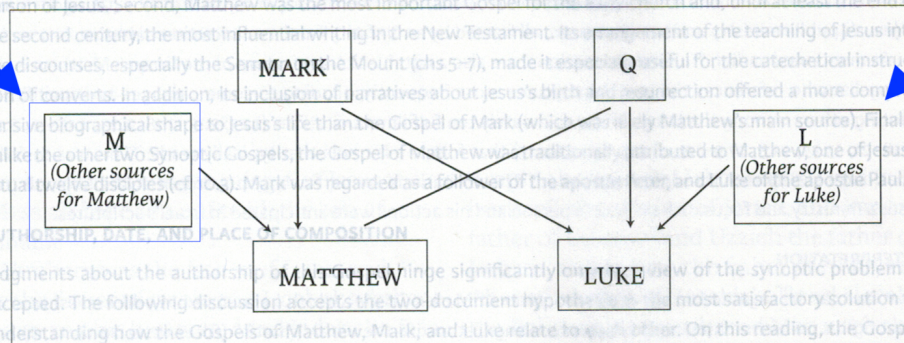
This is the first time Matthew names the 12 disciples;
The number of the 12 reflects the 12 tribes of Israel

Matthew 19.28: He's Us said to the disciples 'Truly, I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on the 12 thrones, judging the 12 tribes of Israel.'

INTRODUCTION TO THE GOSPELS

tions existed. Some scholars remain skeptical of the Q hypothesis, proposing instead complex explanations of how each successive gospel writer adapted the work of his predecessors. Sayings in the *Gospel of Thomas* collection that reflect a specific Synoptic Gospel suggest that the entire collection derived from oral repetition of canonical gospel material.

Scholars generally presume that the Gospel writers had other such notebook-like collections of material such as parables and miracle stories. Presumably, additional items, such as genealogies, hymnic prayers, and legends in the infancy narratives of Matthew and Luke, were not created by the evangelists but come from earlier tradition. Similarly, some of the material found only in Matthew or in Luke is not likely to be the author's creation. The following diagram shows the understanding of a majority of scholars about the sources and literary relationships of the Synoptic Gospels.



Four-Source Hypothesis. In composing their Gospels, both Matthew and Luke independently used two earlier sources: the gospel of Mark and "Q," the collection of sayings of Jesus. Each also used other sources specific to each of them.

8: Matthew the tax collector

Matthew is one of the original 12 disciples called by Jesus. Matthew appears in all four of the apostolic lists (Matthew 10.2-4; Mark 3.16-19; Luke 6.14-16; Acts 1.13)

Matthew 9.9: As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and Jesus said to Matthew, 'Follow me.' Matthew got up and followed Jesus.

In the parallel accounts of Mark 2.13-14 and Luke 5.27-28, the name of the tax collector is called Levi the son of Alphaeus or the brother of Alphaeus.

The use of different names in these parallel passages has given rise to long-standing debate as to whether 'Matthew' and 'Levi' are the same person.

Levites are generally those belonging to the tribe of Levi. Levi is the 3rd son of Jacob (Genesis 29.24). A Levite is mentioned in Judges 17.7 as a 'Judahite' and appears as a kind of priest (Judges 17.13). Compare to the designation of Aaron 'the Levite' and a spokesman of God in Exodus 4.14-16). ... Wherever the Levites appear, they are solely priests.

Levites have the Hebrew root meaning of 'to join' (Numbers 18.2, 18.4), a group whose members are closely attached to God (Numbers 3.12; 8.16)

However, Jerusalem authorities would not accept them as true priests and they were reduced to a subordinate position in the cultic staff (2 Kings 23.8-9). This is because the country of the Levites was considered to have become tainted by Canaanite idolatry, for which they were condemned in Ezekiel 44.10-14. The priesthood is confined to the sons of Zadok.

Notes Leviathan is a great, mythological monster in Ugaritic mythology, Leviathan is one of the sea monsters who battles against Baal on the side of Mot (the god of the underworld) and who is ultimately defeated.

12: Judas Iscariot (Iscariot may mean 'man from Kerioth')

Kerioth (kair'ee-oth) 1 Kirioth, is a town in the mountains of Idumea, west of the southern shore of the Dead Sea. 2. A city in Moab.

It may have been a royal city of some sort, as Amos 2.2 refers to its royal palaces. Line 13 of the Moabite Stone refers to Kerioth having a principal sanctuary of the god Chemosh.

Chemosh is the national god of Moab. The Moabites were the people of the Chemosh, and 'Solomon built a high place for Chemosh the abomination of Moab, which Josiah destroyed.

1 Kings 11.7: "Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. He did the same for all of his foreign wives, who offered incense and sacrificed to their gods."

Note in Acts Chapter 1: The Choice of Judas's Successor

16 "My brothers, the scripture had to be fulfilled which the holy Spirit spoke beforehand through the mouth of David, concerning Judas, who was the guide for those who arrested Jesus.

Then they prayed, "You, Lord, who know the hearts of all, show which one of these two you have chosen 25 to take the place in this apostolic ministry from which Judas turned away to go to his own place." 26 [h]Then they gave lots to them, and the lot fell upon **Matthias**, and he was counted with the eleven apostles.

Also note the difference in how Matthew discusses the death of Judas versus the way Acts depicts the death of Judas:

Peter, "Certainly you are also one of them, for your accent betrays you."⁷⁴ Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed.⁷⁵ Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

27 When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death.² They bound him, led him away, and handed him over to Pilate the governor. (After Jesus condemned, Judas repents?)

³ When Judas, his betrayer, saw that Jesus^a was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders.⁴ He said, "I have sinned by betraying innocent^b blood." But they said, "What is that to us? See to it yourself."⁵ Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.

⁶ But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money."⁷ After conferring together, they used them to buy the potter's field as a place to bury foreigners.

⁸ For this reason that field has been called the Field of Blood to this day.⁹ Then was fulfilled what had been spoken through the prophet Jeremiah,^c "And they took^d the thirty pieces of silver, the price of the one on whom a price had been set,^e on whom some of the people of Israel had set a price,^f and they gave^f them for the potter's field, as the Lord commanded me."

¹¹ Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so."

¹² But when he was accused by the chief priests and elders, he did not answer.¹³ Then Pilate said to him, "Do you not hear how many accusations they make against you?"

¹⁴ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

¹⁵ Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted.¹⁶ At that time they had a notorious prisoner, called Jesus⁹ Barabbas.¹⁷ So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus⁹ Barabbas or Jesus who is called the Messiah?"^h ¹⁸ For he realized that it was out of jealousy that they had handed him over.¹⁹ While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."²⁰ Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.²¹ The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."²² Pilate said to them, "Then what should I do with Jesus who is called the Messiah?"^h All of them said, "Let him be crucified!"²³ Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

²⁴ So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves."

²⁵ Then the people as a whole answered, "His blood be on us and on our children!"²⁶ So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

^a Gk he

^b Other ancient authorities read *righteous*

^c Other ancient authorities read *Zechariah* or *Isaiah*

^d Or *I took*

^e Or *the price of the precious One*

^f Other ancient authorities read *I gave*

^g Other ancient authorities lack *Jesus*

^h Or *the Christ*

ⁱ Other ancient authorities read *this righteous blood*, or *this righteous man's blood*

Passover.²⁷ It marks the beginning of the week-long festival. ²⁵ *Barabbas*, a title for Jesus that is typically used by Ps 110.1; Dan 7.13. ⁷⁵ 26.34. ^{27.2} *Pilate the governor*, Roman administrator of Judea, 26–36 CE.

^{27.3–10}: The death of Judas. Compare Acts 1.18–20. ^{9–10}: A fulfillment citation from Zech 11.12–13, with echoes of Jer 32.6–9. (MATTE: "Judas hanged himself") ("Choke" / "Clog") (metaphorical silencing)

^{27.11–31}: Jesus on trial before Pilate (Mk 15.2–20; Lk 23.3–5.13–25; Jn 18.33–19.16). ¹¹: 26.64n. ¹⁶: *Barabbas* ("son of the father" or "son of Abba") was a common Jewish name. ¹⁹: *Judgment seat*, a raised, paved area outside Pilate's residence. *Dream*, this episode is unique to Matthew. ²⁴: *Washed his hands*, Deut 21.6; Ps 73.13. ²⁵: *Children*, an

room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of^a James. ¹⁴ All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

¹⁵ In those days Peter stood up among the believers^b (together the crowd numbered about one hundred twenty persons) and said, ¹⁶ "Friends,^c the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus—¹⁷ for he was numbered among us and was allotted his share in this ministry." ¹⁸ (Now this man acquired a field with the reward of his wickedness; and falling headlong,^d he burst open in the middle and all his bowels gushed out. ¹⁹ This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.) ²⁰ "For it is written in the book of Psalms,

"Let his homestead become desolate, and let there be no one to live in it"; and "Let another take his position of overseer."²¹ So one of the men who have accompanied us during all the time that the Lord Jesus

went in and out among us,²² beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection." ²³ So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. ²⁴ Then they prayed and said, "Lord, you know everyone's heart. Show us which one of these two you have chosen ²⁵ to take the place^e in this ministry and apostleship from which Judas turned aside to go to his own place." ²⁶ And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

2 When the day of Pentecost had come, they were all together in one place.² And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³ Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

- ^a Or the brother of
- ^b Gk brothers
- ^c Gk Men, brothers
- ^d Or swelling up
- ^e Other ancient authorities read the share

(12, CLOG)(11, FREE)(12, CLOG) (JUDAS > MATTHIAS)(12 > 11 > 12)
 Iscariot). ¹⁴ Jesus's family is incorporated into the church. *Brothers*, see Mt 13.55; Mk 6.3; James later appears as the leader of the Jerusalem church (12.17; 15.13; 21.18; Gal 2.9, 12).
¹⁵ 1.15–26: The restoration of the twelve. The selection of Matthias restores the number of apostles to twelve, corresponding to the twelve tribes of Israel. ¹⁶ Through David, in the psalms quoted in v. 20; King David was traditionally viewed as the author of the Psalms. *Judas*, see Lk 22.3–6, 47–48. ¹⁷ Us, the twelve apostles. ¹⁸ Compare the gruesome death of Herod Agrippa in 12.23. According to Mt 27.5, Judas hanged himself. ¹⁹ Their language, Aramaic, a language closely related to Hebrew; the information is clearly for Luke's Gk readers, not Peter's Aramaic-speaking audience. ²⁰ Scripture foresaw the situation (Ps 69.25) and dictates a course of action (Ps 109.8). In Acts, citations from the Hebrew Bible are based on the Gk version, the Septuagint. ²¹ The requirements stipulated here explain why Paul does not qualify as an apostle in Acts. ²² The baptism of John (Lk 3.1–21) marks the beginning of Jesus's ministry (10.37). To become a witness . . . to Jesus's resurrection in Acts means to become one of the twelve apostles, who function in a special sense as witnesses (v. 8; 2.32). ²³ Nothing else is known about Joseph and Matthias. ²⁴ Know . . . heart, see Lk 9.47; Acts 15.8. ²⁶ Cast lots, allowing the "Lord" (v. 24; Jesus, or perhaps God) to choose. Lots were widely used in the ancient world for religious and social decisions and are often mentioned in the Hebrew Bible (e.g., Lev 16.8; 1 Sam 10.20–21; 1 Chr 25.8).
 2.1–41: The day of Pentecost. The Feast of Weeks or Pentecost (Lev 23.15–21), the spring wheat harvest, falls fifty days after Passover. In Jewish tradition the law was given at Mt. Sinai on this day. 1–13: The coming of the Holy Spirit. 2: Rush of a violent wind, perhaps an allusion to Gen 1.2 ("while a mighty wind swept over the face of the waters" [alternate version]), though this and other features here are typical of theophanies—manifestations of God (Ex 19.16–19; 1 Kings 19.11; Isa 66.15). 3: John the Baptist had predicted a baptism "with the Holy Spirit and fire" (Lk 3.16; Mt 3.11; cf. Mk 1.8; Jn 1.33). 4: This baptism (1.5) or filling with the Spirit is clearly

Also Note the connection to Judas Maccabeus, Mattathias, and the Hasmonean Rulers of Palestine

Note: Names in boldface occur in the Bible. Overlapping dates indicate coregencies. Date ranges are reigns, not life spans.

PALESTINE

HASMONEAN RULERS

166 (BCE)

Judas Maccabeus, son of Mattathias (165–160)

Jonathan, son of Mattathias (160–142)

Simon, son of Mattathias (142–135)

John Hyrcanus I, son of Simon (135–104)

Judah Aristobulus I, son of John Hyrcanus (104–103)

Alexander Janneus, son of John Hyrcanus (103–76)

Salome Alexandra, wife of Alexander Jannaeus (76–67)

Aristobulus II, son of Alexander Jannaeus and Salome Alexandra (67–63)

Hyrcanus II, son of Alexander Jannaeus and Salome Alexandra (63–40)

Mattathias Antigonus, son of Aristobulus II (40–37) 37 (BCE)

PALESTINE

- Mattathias
- sons of Mattathias

xxiii

Psalm 102:1-17: Prayer in Time of Distress

Psalm 61: Prayer of the King in Time of Danger

Jeremiah 25:15-32: The Cup of Judgment on the Nations

2 Kings 15:1-7: Reign of Azariah of Judah